

MM53
B47.2
no. 6
copy 2)

TRUE CHURCH EXTENSION

IS

EXTENSION OF THE CHURCH OF CHRIST

**This comes from the lure of the Gospel
Which leads to conviction of sin.
To faith in Christ
Is the power of God unto salvation
To every one that believeth
Gives righteousness, peace and joy in the Holy Ghost
And Home at last.**

**Let all Protestants unite in forming
One Holy Catholic Church.
One Body in Christ.
One Lord—One Faith—One Baptism.
One Aim—The Glory of God in the salvation of souls.**

**ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES**

HEAVENLY MANNA

THE LURE OF THE GOSPEL

John 3:16.

The unfathomable and all-embracing love of God—
"God so loved the world."

The unspeakable value of this absolutely free gift—
"That He gave His only begotten Son."

The simple condition open to all—
"That whosoever believeth in Him."

The marvelous escape—
"Should not perish."

The inconceivable, never-ending joys bestowed—
"But have everlasting life."

"Whosoever believeth on Me hath everlasting life."

"Come unto Me all ye that are weary and heavy-laden and I will give you rest."

"Him that cometh unto Me I will in no wise cast out."

"Neither shall any man pluck them out of My hand."

"I am the Vine, ye are the branches."

"Abide in Me and I in you."

"Peace I leave with you, My peace I give unto you."

"These things have I spoken unto you that your joy might be full."

"Lo I am with you alway, even unto the end of the world."

"We shall see Him as He is."

"Even so, Come, Lord Jesus."

Amen.

MM53
B47.2
no 6
(copy 2)

TRUE EXTENSION

My Dear Friend,—

You have thought that it would be well if I were to put in writing shortly some of the various matters which have been during the past year the subject of so many conversations between us, and of our earnest prayers. I have confidence in your judgment and therefore comply with your request. May our united intercession, that God will be pleased to bless these words and make them helpful to others, be answered.

A REVIVED CHURCH

You considered that too much stress was laid on the mere erection of churches, and not enough on the use which might be made of the building when constructed. You thought that I was not putting "first things first," and that the present state of the Church in the Dominion of Canada, demanded, rather than the erection of more church edifices, "a revival"—a "spiritual awakening"—a "transformation"—a "higher standard"—more Christlike lives as witnesses for Him, to the many who know Him not, never read or think about Him, and will only learn of Him through those whom they daily meet, who should as Christians, lead them into the citizenship of our Lord and Master.

THE MARVELOUS RESULT OF A SPIRIT-FILLED PEOPLE

You took your stand firmly on the proposition that if there be a Spirit-filled people—

(a) The wonderful unworked mine of latent possibilities in millions of people, sufficient through the power of Christ, with a helpful hand held out to those they could touch, to change the whole course and current of the life of the world, would be developed and made active for good.

(b) The simple life with its quiet round of helpful duties and innocent recreations, would be introduced and lived.

(c) The Lord's Day would be observed.

(d) His house would be filled with joyful worshippers.

(e) Daily family worship would be found in the households.

(f) The homes would become houses where parents actually serve God, care for the children, and the latter look forward with longing to the day when they can devote themselves more fully to the service of God as His ministers, deacons, missionaries, etc., or in like work for Him.

(g) Self-denial would compel temperance in all things, and such a spirit as would lead us to refuse whatever is a stumbling-block to our brethren; and our incomes would be dedicated first to the service of God.

(h) The people looking daily for the advent of their Lord as Judge, would walk worthy of their vocation in righteousness and true holiness. The love of God would rule—the love of the world would be cast out of the heart, and an atmosphere of mercy, truth, and honesty would pervade the land.

WHAT IS GOING ON INSIDE THE CHURCH?

You laid great emphasis in your discussion on the teaching of Jesus and reminded me that (Luke 21:6, 7)—

"As some spake of the temple, how it was adorned with goodly stones and gifts, He said, as for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down."

"And passing over all its outside beauty, when He saw the use to which they put 'the house of prayer,' He called it a 'den of thieves,' Matt. 21:12, 13, and declared the whited sepulchres 'appear beautiful outward,' but inside were 'full of dead men's bones and of all uncleanness.'"

Make clean the inside!

ALL TRUE CHURCH EXTENSION RADIATES FROM CHRIST

Your conclusion cannot be questioned. God's method of Church Extension is—from the inside out—Christ the centre—he that believeth on the Son hath life—thus is a living member added—thus the true Church of Christ is formed and extended either at home or abroad.

Then buildings and needed organizations will follow.

TICKLED EARS—BUT UNSAVED HEARTS

Where does our Church largely stand to-day? Are we not too generally satisfied with the mere "form" without the "power"? We are overburdened with forms, ceremonies, and machinery—without the reality. How often the preacher seeks to tickle one ear and the choir the other, but there is no Gospel—the heart of the unfortunate hearer is not touched, the Holy Spirit has no Word to apply, and grieved, mournfully passes on and seeks for a place where Christ is lifted up and presented, without incentives to wandering thoughts and distractions to our minds, only too easily led astray. Here the Holy Spirit can do His blessed work, amongst seeking hearts, and as He loves to do, apply the Word of Truth.

SIN—CONVICTION—CONVERSION

We seldom have to-day the old-time discourses on sin—conviction—conversion—the work of the Holy Spirit in revealing Christ and sanctifying the believer. The signs of the times leave no question but that the decay in the spiritual life of the Church is most marked. Its absence has lowered the standard of living in the individual member and in the aggregate—the whole body. The world, in the Church and out of it,

applauds the modern free and easy notions which are its substitutes for godliness and the religion of Christ. The "narrow way" of our Master, and the "peculiar people" of His apostle are relegated to a bygone age. Playing to the galleries of the world these religious "misfits" proclaim themselves to be marked types proving the doctrine of the survival of the "unfittest."

THE CHALLENGE OF THE WORLD—AND OUR ANSWER?

The world is challenging the Church as a power for good to-day throughout the nations of the world—whether in England, Germany, the United States, or in China, Japan, India, Africa or South America. Shall we be false to the truth and deny it, or most sorrowfully admit the terrible impeachment? And then do what? Sit still and do nothing? God forbid! Let us consider. Let us return unto the Lord. Let us break up the fallow ground. Let us entreat the Lord for pardon, light, guidance, the indwelling of the Holy Spirit, and such a renewing that every member of our Church may be made a vessel meet for the Master's service. Then this Spirit-filled army, irresistible in the indwelling power of God, shall go forth among the heathen at home and abroad to do the work of the Master throughout the world.

THE CHURCH TO-DAY UNFIT TO EVANGELIZE THE WORLD

The world cannot be evangelized with the present unconsecrated mass of church people, who, as a rule, never witness for Christ, whose words are the language of the world, and whose lives show forth everything but godliness. There are many who are now distressed beyond measure with an apparently powerless Church, and are earnestly crying out:

"Let us to the Lord our God,
With contrite hearts return;
Our God is gracious nor will leave,
The desolate to mourn."—Hos. 6:1.

They sorrowfully utter the words of Cowper:

"What peaceful hours I once enjoyed
How sweet their memory still!
But they have left an aching void,
The world can never fill.
"Return, O holy dove, return
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast."

Let our battle-cry be:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Our prayer:

"Wilt Thou not revive us again that Thy people may rejoice."

And the word of command, warning, and blessing:

"Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you."

TO PRAYER

Before the great revival in St. James Cathedral, Toronto, which took place over thirty years ago, when so many in that church and outside of it found Christ, men and women for weeks met, in their houses and Sunday Schools, and supplicated God for the time of refreshing which in His mercy He gave. Much more do we need it to-day. Let us prepare. Let us focus our prayers, supplicating God for such a visitation, and for such a time of refreshing as that wonders may again be performed in "the valley of dry bones," and an "exceeding great army" may be brought to life.

Form prayer circles at once. Pray for a revival in our own souls.
In each one of our churches. Pray expecting an answer. Rest not day
nor night until the windows of heaven are opened, and a blessing
descends in all its plenitude of power, and God's faithfulness and love
are with deepest gratitude acknowledged.

THIS CALL IS TO A UNITED CHURCH

But you ask a very live question—What church should be called upon to supplicate for a revival? Is there anything in the New Testament to warrant the position of aloofness taken by the Church of England in respect of the other Protestant Churches? Should not they all unite in approaching the throne of God and with one heart and one voice entreat the mercy and forgiveness of God for our indifference, unfaithfulness, worldliness and failure to witness for Christ?

If there be difficulties in the way is it impossible to remove them? Do not our people want light and information on the subject? There are many members of the Church of England, especially among the laymen, who protest against this separation at a time when the strength of union is demanded in the fight against the giant powers of evil that seek to overwhelm all that makes for good and to lay prostrate at its feet that which now is given the name of the Church. Are we justified in allowing our natural allies, these Protestant bodies, to believe that the Church of England usurps certain privileges and powers, which claim, inevitably causes such separation? You say, I have read much on this subject and can easily give the result of my conclusions and that a certain measure of responsibility under such circumstances, particularly at this juncture, rests upon one who will not share with his fellow-churchmen the knowledge which he may have acquired.

ONE BODY IN CHRIST—WHY NOT?

I shall give heed to your advice and endeavor in as few words as the importance of the large ground the subject covers will permit, state the true position of the Church, as I understand it, and the view that a very large and daily increasing number of her members are now adopting.

Examine our present standing-ground, with the mind entirely open to the conviction that in this "holy war" all the Protestant Christian Churches can and should unite, and that it is our duty, while not compromising in essentials, to form a united front as the army of the living God—"one Body in Christ"—"one Lord, one faith, one baptism."

What light is given to us on the subject? Casting aside our preconceived notions and prejudices, whither does the "True Light" lead us on the path which is to end in the fulfilment of His prayer "that they all may be one"?

THE BISHOP OF CARLISLE

The Bishop of Carlisle in his heart-searching work, which should be read by every clergyman of our Church, "The Ministry of the Word and Sacraments," gives the Church this significant warning, which should compel attention:

Page 66:

"It (the Church of England) is in danger of going too near to the Middle Ages, yet not near enough to the Christ. It is in danger, too, of falling behind the times: and in consequence, of being forsaken by the people. The most solemn fact I know about the Church of England to-day is that so small a proportion of the whole population and a still smaller proportion of the male population, attends her public services. We condemn the indifference of the people; but our condemnation is unjust if we condone the shortcomings of the Church. And one of these shortcomings is that the world is too much in the Church and the Church too little in the world."

The following sentences from Chapter 5, page 152, on "The Spiritual Reformation of the Clergy," might well furnish the keynote to our revival:

"Yet I am sure of this, the clergy must become, by some means, more spiritual, before the world will become less worldly. And I know of no means so well calculated to promote the spiritual reformation of the clergy as the realization—the keen constant realization—that they are the Messengers of the Advent: the preachers of Christ's Past Advent to save and His Future Advent to judge the world."

THE WORD AND THE SACRAMENTS

We are deeply indebted to those who have clearly presented the facts of history and expounded the Scriptures, our Book of Common Prayer and our Articles, so as to demonstrate that the essentials of the true Church are "the Word and the Sacraments." The organization or method of government of the Church is a matter which is left at large, and while those who approve of the Episcopal form of government are justified in maintaining it, we should equally allow that non-Episcopal Churches do not thereby lose their catholicity. The Church of England has no right, because of the rejection of the non-Episcopal form of government by some, to refuse to recognize them as sister Churches, and is bound to seek to have communion with them or be classed as schismatics.

Our Lord in founding His Church selected and appointed for His work certain officers—called generally Disciples—sometimes Apostles.

He taught them His simple way of salvation—"Whosoever believeth in Me hath everlasting life." He taught them that He had come to found a kingdom "not of this world"—formed of persons who were to abide in Him, accept Him as Lord, obey His commands, and after His ascension look for His second advent. The instruction and the work and results were plain—simple—spiritual. He that runneth may read. He rebuked those who desired to prevent work for Him by persons outside of their organization.

Mark 9:38, 39.

"38. And John answered him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him, because he followeth not us."

"39. But Jesus said, forbid him not, for there is no man which shall do a miracle in My name, that can lightly speak evil of me."

Or as put by St. Luke (Luke 9:50):

"For he that is not against is for us."

THE FORM

The form of government was left, depending upon the localities and surroundings in which His disciples work. These great but simple truths were to be applied according to the requirement of the place where the message was being proclaimed. The great fundamental truths were emphasized and but two sacraments ordained—Baptism and the Supper of the Lord—the outward signs of admission into His kingdom and of communion with Him.

Can it be doubted but that if a particular form of Church government were necessary to salvation the Founder, who oft repeated and emphasized the absolute needs, the "must be's" of the soul, would have laid down and made as plain the particular organization that was to be the means of spreading abroad His principles and His teaching if He had considered this to be fundamental? By His wholly omitting to do so, He thereby demonstrated the non-necessity of one uniform system of government in His Church.

THE NEEDS BE'S AND THE MAY BE'S

Then in the Church as founded by our Lord and organized by the Apostles we find no mention of a "Priest" as one of the officers of this new dispensation. All such priestly functions culminated in the one High Priest of the Order of Melchisedek, who, living and enduring forever, has not and cannot have a successor. No altar of sacrifice, as that ended when the office of the altar closed with Jesus on the cross, and direct access by all to the great High Priest, our Advocate and Intercessor, without the Priest and without altar or other intermediary, was and is granted to all who come to Him.

What melancholy reading it is to learn how this simple religion of the New Testament was overlaid and displaced by a mass of anti-Christian material, whereby the Roman Catholic and Greek Churches have virtually made themselves anti-Christian, and whereby the Sacerdotalists in our Church, if unrestrained, would lead to the same unhappy end.

Observe how they in their perpetual manipulations seek to exalt this Sacerdotal order to the disparagement of Christ, altering His Word to make it of none effect, and thereby suit their ends, and give to themselves the power to create Christ, to forgive sin, to invent purgatory, to remove souls from its fire by masses which they claim they have the power to offer, and to benefit the dead by requiem services or prayers offered for them.

The Roman Catholic view, largely introduced by the Tractarians at the time of the Oxford Movement, leaves no standing-ground for non-Episcopalians, but, siding with the Church of Rome, fixes a great gulf between them and our Church.

Matters not made vital by Christ or His Apostles in the organization of the Church are presented as necessary to salvation, and the great truths which are by Him made the essence of His religion are blotted out or overshadowed.

THE TRICKS OF TRACTARIAN HISTORIANS

Mr. Gwatkin, at page 6, of his "Early Church History," informs us by what means the enormous superstructure which is now called the Church, was erected:

"Church history has not always had a bad name in England. It was as respectable as any other till it was covered with reproach by the partizanship and credulity of the Tractarians. Whatever service they did by calling attention to the subject was far outweighed by the scandal of their uncritical methods and unhistorical dogmas. The reproach is not yet done away, for the literature with which the successors of that school have flooded the country is little better than a dream. Its writers often have their merit; but their fundamental dogmas compel them systematically to set aside the plainest facts of history and human nature. So the outsiders who take their ideas of the subject from its professed experts are still too much inclined either to set it aside with sarcastic politeness, or by way of reaction to rush into excesses of scepticism."

ARCHBISHOP WHATELEY'S UNANSWERABLE ARGUMENTS

I was glad to be reminded of the illuminating work of Archbishop Whately by the new edition issued this year. This work is well worth the diligent perusal and study of all desirous of finding the truth in this matter. As a stimulus to this reading let me quote two or three passages, and first at page 35:

"It is worth observing how distinctly our Church repudiates the notions of 'Sacrifice,' 'Temple,' etc., not merely by omitting the application of those terms in the Rubrics and Communion-Service, and not merely by dwelling on the 'sufficiency' of the 'one oblation of Christ once offered,' but also by studiously introducing in that service the word 'Sacrifice' in the other senses in which it is applicable: viz., first, in the offertory to 'alms' (with such sacrifices God is well pleased) and afterwards, to the 'Sacrifice of praise and thanksgiving,' and again to the 'Sacrifice of ourselves, our souls and bodies.' And in addition to this, a distinct Rubric is subjoined to explain that 'no adoration is intended or allowed' of the bread and wine of the Eucharist.

"Will it be credited that in the nineteenth century the principles here inculcated have been gravely stated, in print, to be 'Subversive of our Church' with its Altars, Temples, Sacrificing-Priests, and adoration of the Eucharistical bread

d wine?—all of which the writer would have seen, in simply looking over the Prayer Book, to be utterly alien from our Church. The mistake of Tacitus, who represents the Jews as adoring the effigy of an ass, was nothing to this; because Gentiles not being admitted into the Temple at Jerusalem, had nothing but hearsay to trust to."

CHRIST THE SACRIFICE—CHRIST THE PRIEST

Again at pages 32 and 33:

"Moreover the Gospel religion was introduced by men, and among men—whether Jews or Gentiles—who had never heard of or conceived such a thing as a religion without a Sacrificing-Priest—without Altars for Sacrifice—without Sacrifices themselves—without either a Temple, or at least some High Place, Grove, or other sacred spot answering to a Temple;—some place, that is, in which the Deity worshipped was supposed more especially to dwell.

"The Apostles preached, for the first time—the first both to Jew and Gentile—a religion quite opposite in all these respects to all that had ever been heard of before: a religion without any Sacrifice but that offered up by its Founder in His own person—without any Sacrificing-Priest (Hierews or Sacerdos) except Him, the great and true High Priest, and consequently, with no Priest (in that sense) on earth; except so far as every one of the worshippers was required to present himself as a 'living Sacrifice, holy, acceptable to God'; and a religion without any Temple, except the collected congregation of the worshippers themselves."

"It is worthy of remark that the notion of a Sacerdotal-Priesthood in the Christian Church, and that of Apostolical-Succession (in the sense of the Romanists, and of a certain party among Protestants), are generally maintained together. And yet they are not naturally and intrinsically connected; and there are some few persons—though but very few—who hold the latter doctrine, and not the former."

"And thence it is, I conceive, that men have been so often led to represent the Christian ministers as the regular successors of the Levitical, and Christian places of worship, of the Temple; and in short to judaize Christianity all through.

"This will account for the fact (which I never heard accounted for in any other way) that almost every Church, Sect, or Party, that have adopted the above view of Apostolical-Succession, has also adopted—either at once, or gradually—that of a Sacerdotal Priesthood also."

THE SCHISM CAUSED BY HIGH CHURCH PRINCIPLES

The following citation from page 49 deserves the most earnest consideration from every member of our Church, who really earnestly desires her to fulfil her functions:

"Those who are not satisfied with the foundation thus laid—and which, as I have endeavoured to show, is the very foundation which Christ and His Apostles have prepared for us,—who seek to take higher ground, as the phrase is, and maintain what are called, according to the modern fashion, 'Church-principles,' or 'Church of England principles,' are in fact subverting the principles both of our own Church in particular, and of every Christian Church that claims the inherent rights belonging to a Community, and confirmed by the sanction of God's Word as contained in the Holy Scriptures. It is advancing, but not in the right road—it is advancing not in sound learning, but error—not in faith, but in superstitious credulity, to seek from some higher and better ground on which to rest our doctrines and institutions than that on which they were placed by 'the Author and Finisher of our Faith.'"

"It is curious to observe how very common it is for any Sect or Party to assume a title indicative of the very excellence in which they are especially deficient, or strongly condemnatory of the very errors with which they are especially chargeable. Thus, those who from time to time have designated themselves 'Gnostics,' i.e., persons 'knowing' the Gospel, in a far superior degree to other professed Christians,—have been generally remarkable for their want of knowledge of the very first rudiments of evangelical truth. The phrase 'Catholic' religion (i.e., 'Universal') is the most commonly in the mouths of those who are the most limited and exclusive in their views, and who seek to shut out the largest number of Christian Communities from the Gospel-Covenant. 'Schism,' again, is by none more loudly reprobated than by those who are not only the immediate authors of schism, but the advocates of principles tending to generate and perpetuate schisms without end. And 'Church-principles'—'High-church principles,'—'Church-of-England principles,'—are the favorite terms of those who go the furthest in subverting all these. Obvious as this fallacy is, there is none more commonly successful in throwing men off their guard."

Dr. Gwatkin gives us the result of his researches on the question of Christian worship and ceremonies in these two lines:

"Two simple rights excepted, we cannot trace to Him (Christ) any ceremony of worship or even any definite command to hold common worship at all."

KEBLE'S VIEW OF CHURCH GOVERNMENT

As I sat and thought over these fundamental errors of the Sacerdotalists in our Church, the true root from which spring dissensions and discords, and the consequent evils which are paralyzing the work of our Church, I venture to make two further quotations: the one the well-known statement of Keble, in which he affirms that while the form of government of the Church of England is permissible, it has not exclusive claims:

"It might have been expected that the defenders of English Hierarchy against the first Puritans should take the highest ground and challenge for the Bishops the same unreserved submission on the same plea of exclusive apostolical prerogative, which their adversaries feared not to insist on for their elders and deacons. It is notorious, however, that such was not in general the line preferred by Jewel, Whitgift, Bishop Cooper, and others, to whom the management of that controversy was entrusted during the early part of Elizabeth's reign. It is enough with them to show that the government by Archbishops and Bishops is ancient and allowable; they never venture to urge its exclusive claims or to connect the succession with the validity of the holy sacraments."

MAY HAVE A SUCCESSION OF BISHOPS WITHOUT A TRUE CHURCH

The other from Dean Field, in his work "of the Church":

"Let us see whether succession of Bishops and Pastors may truly be said to be a note of the Church. Absolutely and without limitation, doubtless it is not, for there may be a continued succession of Bishops where there is no true Church.

"Thus still we see that truth of doctrine is a necessary note whereby the Church must be known and discerned, and not ministry and succession, or anything else without it.

"In the meanwhile it sufficeth that not bare and naked succession, but true and lawful, wherein no new or strange doctrine is brought into the Church, but the ancient religiously preserved, is a mark, note, or character of the new Church.

A NEW REFORMATION OF RELIGION REQUIRED

The Bishop of Carlisle, in the work before referred to at the pages indicated underneath, gives us most useful reading on the two subjects over which we have pondered much, our church government and the necessity for reformation and revival.

"And we, of this age, seem to need a spirit as sternly inspired and as apostolically faithful to revive and re-exalt the living Christ; and to pronounce their awful doom upon our own religious frivolities and our own religious strifes. For after nineteen centuries of Christianity, Christendom is still honeycombed with the rival contentions of the Churches, and with the manifest unrealities of the average Christian life, and so a new reformation of religion is required—not so much a reformation of Church government and official liturgies as a reformation which shall convert our sectarian contentions into spiritual peace, and our individual unrealities and insincerities into honesty and truth."

"Where, then, shall this new reformation begin? It cannot make a better beginning than amongst the ministers and stewards of the mysteries of God. The clergy are, thank God, far more spiritual than they were a century ago. But they are not yet half spiritual enough. Clerical contention and the odium theologicum are the bane of the Christian ministry to day. And how can we reasonably expect an unbelieving laity to be persuaded and won, to a living belief in the Living Christ by a ministry which is fighting and bickering about ceremonies and shibboleths; to the neglect of the Holy Cradle and the Redeeming Cross, the Triumphant Tomb and the Judgment Seat?" (pp. 146 and 147.)

WE NEED A RELIGIOUS REFORMATION AMONG THE CLERGY TO BEGIN WITH

"I speak now not of the inspired method of dealing with subjects, but of the subjects themselves—ceremonies and shibboleths and crotchets on the one hand; righteousness, peace and joy in the Holy Ghost on the other—and I ask whether it is not evident that we need a religious reformation among the clergy, a reformation from ecclesiastical frivolity and unreality to Apostolic earnestness and depth and truth. Before the laity can be widely won to Christianity the clergy must become more spiritual, more earnest, more real, more true: more forgetful of themselves, more devoted to others: more indifferent to the praise of men, more careful of the praise of God.

"I know how hard, almost insuperably hard, this reformation of the clergy will be to the clergy themselves. We, clergy are but men: with all the faults and failings and sins of our fellow-men. Our ordination removes none of the appetites, or propensions, or even turpitudes, incident to human nature. After our ordination we are exactly the same men which we were before. Nothing is changed except office. And even that office (apostolic, sacred, glorious as it is) is yet an office abounding in special, and peculiar, perils. No man can possibly realize the difficulties and the perils of the ministerial office except by actually experiencing them." (pp. 148 and 149.)

CHRIST MUST HAVE HIS TRUE PLACE

"In the New Testament the word Christ is used at least five times as often as the word Church. In modern sermons and ecclesiastical newspapers the emphasis is inverted and the word Church is used far more than five times as often as the word Christ: thus affording one of the many evidences of the reversal, or at least the neglect, in modern Christendom of the proportion of New Testament Christianity. Another of these instances may be seen in the conception of their office commonly found among the clergy. They regard themselves and style themselves as 'priests of the Church.' And so in the presbyteral sense they are. But

this is neither their highest title, nor their primary function. Apostles nowhere designate themselves either 'priests of the Church,' or 'ministers of the Church. Let a man so account us, they said, as 'the ministers of Christ.'" (p. 154.)

"And all true, light-bringing, life-bringing clergy are primarily ministers of the Fountain, which is Christ. It is their secondary office to be ministers of the Church and attend to the streams." (p. 155.)

"One clear sign of the crying need of this reformation is, as I have indicated already, their too frequent references in conversations and sermons to the Church and the too infrequent references to the Christ." (p. 155.)

"Wherever in the Prayer Book the phrase 'the ministry of the Word and Sacraments' is used, the Word always comes first, the Sacraments second." (p.2.)

"Paul was enabled also to see, what every spiritually-minded man in some measure also sees, that if preaching is listened to simply because it is eloquent and popular, then preaching, instead of being the power of God unto salvation, becomes the conceit of man unto condemnation. It tickles the fancy, but it paralyzes the soul." (pp. 143 and 144.)

"Paul plants and Apollos waters; but that is all they can do. They cannot vitalize the seed, or make the quickened seed to grow. Neither is he that planteth anything, nor he that watereth; but God that giveth the increase. Let then, he says, a man so account of us, not as popular preachers or as brilliant orators, but as ministers of Christ and stewards of the mysteries of God. Not the eloquence of the Apostle, but the death of the Lord; not the rhetoric of the preacher, but the redemption through the Cross: these alone are mighty to save. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' (pp. 144 and 145.)

THE HISTORIC PROTESTANT EPISCOPAL CHURCH MUST NOT EXCLUDE OTHER HISTORIC PROTESTANT CHURCHES

Is not the question now before us—how can the members of the Church of England in Canada undo the wrong which has been by them done our Master by unwarranted and pharisaical exclusiveness? It is a double wrong. It has built up a structure containing important but unauthorized unchristian additions to the simple religion as it came from the hands of the Founder, and it has proclaimed, first, that thus altered, it is the one historic and true Church, which must be accepted by all bodies claiming to be Christians, and that they who refuse to assent to this proposition and to conform in all things to the government of the Church of England as thus defined, are schismatics. The Church of England thereby, in seeking to exclude faithful members of the Reformed Churches, from membership in the Church of Christ, are themselves guilty of that sin of which they accuse their brethren. This should end.

A UNITED CHURCH—THE HOLY CATHOLIC CHURCH

It is impossible to exaggerate the importance of the results that would flow to our Church if the Sacerdotal element therein abandoned the false, limited, and exclusive position which it takes and desires to propagate. It is useless to attempt to blind themselves and others to their narrowness and want of true churchmanship by seeking perpetually to apply the term "Catholic" to the imitation of the Roman Church which they with so much infatuation are attempting to introduce. If they abandoned

their present stand and became faithful members of the Reformed Church of England, they would remove the stumbling-block which they are presenting in the way of a close union with the Reformed Churches and enable harmonious action to follow at once among all those bodies. It would also remove the separation, suspicion, and antagonism which exist to-day and must continue so long as the large body of our members who, from conscientious convictions, stand by the old Church, are met continuously by the aggressive Romanizing tactics of those who seek to conceal their extreme narrowness and bigotry by applying to themselves the title of "broad Churchmen" or "Catholics." In Canada what splendid results must follow from such a large united body of faithful members of the Church of Christ, which as one man fighting against the giant powers of evil actively and earnestly follow out the command: "Prepare ye the way of the Lord, make His paths straight."

THE GREAT WORLD CHALLENGE

Is not the world to-day presenting to the Christians therein this challenge:

"You tell us of a day when the knowledge of the Lord shall cover the earth as the waters cover the sea. You tell us that your Lord proclaimed that He came to bring peace on earth and good-will towards men. In your Lord's Prayer which you have been using for nearly nineteen hundred years are the words—"Thy kingdom come, Thy will be done on earth as it is in heaven." You state that your religion will give these wonderful results, but where do you find fulfilment from the most Christian land down to the most degraded? You have not lived up to the code of instruction of your Lord and Master. The Christian nations at home, in their lives, have absolutely disregarded the programme presented by the Prince of Peace, and we have to-day from one end of the world to the other among its people wars and rumors of wars, now bursting forth into collisions between the classes, and industrial conditions resulting in a general distress among all nations and a world-wide failing of men's hearts for fear, earthquakes, and all the peoples of the globe vainly looking for any cohesive force or power which will draw them together, casting out the evil spirits which are wandering up and down, lowering its standard, retarding its progress, quenching the soul of the nations, and creating perpetual feuds and discords where peace and friendship should be found. You tell us of the wonderful openings that there are now for your message among all nations, but we are unable to see what use has been made of this open door. To our minds you have been playing where your God demanded the heart and soul to be at work, in the surrender of your will to that of the Supreme Being, and when thus prepared, going forth amidst all nationalities to point them to the high life which you are living!"

What are the Christian nations doing even to-day with all these splendid opportunities, for which they are responsible, and these great needs loudly calling to them for action?

CHRISTIAN RUSSIA

Christian Russia is arranging with heathen Japan that advantage is to be taken of the hour of need of heathen China. While in the weakness and anguish of a new birth, Japan is quietly to help herself to what she wants out of that nation, while Christian Russia stretches her strong paw over Manchuria and Mongolia and reaches out to the long sought goal—the Eastern Ocean beyond—where she can have the seaports she is pining for. She murders as many as may be necessary in Thibet, to keep her in order and submissive to her iron will, until the time be ripe for further developments. She meanwhile in passing scratches Turkestan while she places her paw on Persia, where again there are seaports, to make her as powerful in the South as she is in the North. She revels in the tortures of her prison-house Siberia, oppresses and murders her own people, paying special attention to her Jewish citizens, breeds Nihilists, and is watching developments day and night on the Mediterranean to insist on her share of the vile corpus when the post-mortem on Turkey takes place. Up to what number will she increase her inhabitants, and what will this huge world-power do next? It is to be regretted that when the United States of America, in the fulness of her policy of benevolence in policing the world—not having any difficulties of her own!—when befriending the Philippine Islands, did not touch Russia in the East and insist there upon the introduction of a little of their loved Munro doctrine. How the poor heathen must hate the very name of Christian Russia!

CHRISTIAN ITALY

And then Christian Italy, at present demonstrating that as "a great Christian nation, the Rome of the Roman Catholic Church, it is entitled to use her doctrine to the full—"Might is right," and, seizing on the opportune moment, as her instructor has taught her so well to do, causes Tripoli and the surrounding world to resound with the shrieks of her murder and overwhelms her citizens with a debt which they must pay, for an unholy war.

CHRISTIAN FRANCE

Christian France, which has also been well taught in the same school, puts in force the like rule, asking the surrounding Christian nations to close their eyes while she works her sweet will with Morocco and the surrounding territory.

CHRISTIAN BELGIUM

Christian Belgium, another pupil in the same school, makes Africa resound with shrieks beaten and burned out of her wretched slaves by atrocities worthy of some pages of the Inferno. The bleeding and mutilated bodies of thousands of our fellow-creatures show how deep down the cursed lust for wealth can bring a Christian.

CHRISTIAN EUROPE

Carrying out the same lesson, the Christian nations of Europe have debauched Africa with drink and cut up her inheritance among them on the specious pseudo philanthropic plea of being patrons of the weak—and depriving them of their liberty in order to increase their happiness!

Christian England, Germany, and France, in their preparations for murdering one another, made under the pretence of the most earnest desire for peace, are taxing their unfortunate people to the starvation limit, and with a hypocrisy that cannot be surpassed, worship together in a temple of peace! The Dreadnoughts will meantime be in their respective junk shops as monuments of folly, and aeroplanes, spirits of evil ruling in the air, will sprinkle destruction and death on the metropolises of the world!

CHRISTIAN UNITED STATES OF AMERICA

The Christian United States of America, from whom a handful of their people are seeking to demonstrate the beauties of the Christian religion, are giving the heathen world wonderful lessons in their great truth that solemn treaties and agreements are made to delude others and to be broken by them when it pays to do so. They are also warning heathen nations against the virtues of Christianity by the great object-lessons found from the one end of their land to the other, especially at the present among their negroes, and in New York, Los Angeles, Detroit and Chicago. They speak in thunder tones to them—"look at the result of the religion which our missionaries are endeavoring to propagate among you, and whatever you do, do not accept it!"

CHRISTIAN SOUTH AMERICA

South America was found at the great Edinburgh Conference under such good Christian control that this great "Neglected Continent" was omitted from the field of missionary endeavor, but we are rudely awakened by the fact that amidst its many delinquencies the terrible page of Congo history is being repeated in that land, when Christian people needed for their enrichment the plant which is becoming its curse as well as that of the Congo district.

A GENERAL OUTLOOK

Whatever may be the result of the splendid efforts of a few Christians here and there throughout the world, there can be no doubt but that by hundreds of millions of people, opium, rum, rubber, brutality and immorality will be ever associated with the name Christian, and that up to to-day the work of the devil, as introduced by Christian people, greedy in pursuit of gain, in these lands, will be more largely recognized and extensive in its work, than has been the work for God.

WHAT AS TO INDIA?

I presume that from the battle of Plassey in 1757 dates the origin of England's Indian Empire. The population of India is given this year

at 315,000,000. The number of Protestant converts at 1,500,000. This after 150 years of Protestant England's lordship over the land for which she made herself responsible!

One million, five hundred thousand converts out of 315,000,000, in 150 years of opportunity gives a rate of less than one-half of one per cent. as the result. It must not, however, be forgotten that England is responsible to a large extent, not only for the good that she did not do, but the evil that she has done. Has the curse for her work in the opium traffic been atoned? The injury actually done to the heathen was bad, but the lesson that a few million pounds sterling a year were to be reached after, even although it meant death to millions, is a lesson which will be ingrained in the minds of many people in India and China forever.

OUR GOD IS A JUST GOD

Our God is a just God. Is it that His judgments have begun? England is the great receiving, manufacturing and distributing port in the world. All nations look to her. The freedom with which the commodities of the world are received and exported give her enormous advantages. Verily she is a city set upon an hill. Her light has had abundant opportunities of penetrating the whole world. What she has left undone in connection with India is less than in connection with China, Japan, South America and Africa. Over seven hundred millions of people, or nearly one-half the population of the world, have been by her almost untouched for good. At home her poor have cried aloud, and her slums and the abodes of her work-people have been witnesses of her indifference.

The abundant wealth of England distributed throughout the world in hundreds of millions of pounds sterling to build up the riches of millionaires has been virtually unknown in missionary work, or in plans for relieving the poverty and distress of the poor and making sure a betterment of their condition. For very shame England dare not put the contributions for missionary purposes and to relieve the poverty-stricken, alongside the wealth, the owners of which pay no toll to these purposes. The Chancellors of England have waited long, until one has felt it his duty to take the rich by the throat and to compel them to disgorge a portion of their wealth, considering it to be better to stand the oburgations of the dwellers in palaces, rather than to have England driven into a revolt by the long-suffering classes that have learned to feel their strength. They now know that a few months of a coal and dock strike will so paralyze the land that work will end, and nations greedily looking on for such a time will gladly take up all that England by compulsion abandons, and there shall be weeping throughout the world. "Babylon is fallen, is fallen, that great city," Rev. 14:8.

Then what shall we say of Christian Spain, Portugal, Austria, and the other lands that for centuries have claimed and been awarded the name of Christian and have been children of Rome? What has been their life at home? What have they done to extend the kingdom of Christ? Verily, is not the handwriting only too plain—"Thou art weighed in the balance and found wanting"?

LET US COME HOME—BUILDING ON SAND

But let us come home! What about Canada? Where is she to stand?

Is she to build only on her material prosperity, her financial success, and seek on this foundation of sand to erect the northern portion of this continent into a nation wanting in the image of God, and in which the foundation rule of our Lord who ever put first things first—"Seek first the Kingdom of God and His righteousness"—is relegated to a dusty shelf, to be replaced by the up-to-date, modern motto, to which so many are kneeling, "In Gold we trust"? This they say is the all-powerful key which opens the lock to every door through which we desire to pass—worldly success, position, pleasure, luxury, every temporal enjoyment that the world affords. This is our true God, let us take and worship it—giving full away to the lust of the flesh, the lust of the eye, and the pride of life.

From day to day reports are spread abroad and evidence is given of marvelous progress. Teeming multitudes are pouring in day and night to possess the land. To what are we welcoming them? So vast is the production from the soil, the mine, the forest, that all the facilities for transport that can be brought to bear fail to carry these products to the market whence flows back in exchange gold counted in millions. The people of the West flood the East with the recital of the wonders of the wealth that is being poured in upon them, and inform us that they believingly assure us of the great truth that, in but few years the West will be the true Canada, and the all-controlling factor on the northern portion of the continent.

ONE THING THOU LACKEST!—GOD!

But amidst all this there comes the ring of the message of nineteen centuries ago—"One thing thou lackest." The first thing is not found. The one thing needed. God is not with them, selected as their chief Partner in their undertakings. The claims of the Hand which gives them being, and renews the life, the power, the intelligence and the opportunities of realizing wealth, are disregarded.

There are not a few men in every Province, each of whom could give a cheque to answer its yearly religious wants, in search of which has to be spent much time that should be devoted "to prayer and to the ministry of the Word." You know how humiliating is the position in which we are placed by being pensioners on the bounty of those outside our Dominion. Amidst all the abounding wealth with which we are surrounded is not the standard of giving deplorably low? It is of the "mite" order. With abundant opportunity of supplying money for the spiritual needs of the poorer portion of the Territory, the silver and the gold are not forthcoming.

REPLACE THE MITE STANDARD BY THAT OF ZACCHEUS

"The day that salvation came to the house of Zaccheus," he at once exclaimed: "Behold, Lord, the half of my goods I give to the poor!" In

the wilderness journey of God's people, where so many might have answered: "At any other time we should be delighted to respond to your call, but here in the wilderness it is absolutely out of our power to do what you ask"—the actual response was—"The people bring much more than enough for the service of the work, which the Lord commanded to make," so that Moses was obliged to cause to be proclaimed throughout the camp saying: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much," Ex. 38:5, 6, 7.

THE WOMEN'S AUXILIARIES' LOOKING GLASSES

Nor was the Women's Auxiliary behind-hand. I love to record the great grace that was given it, when its members rendered up to the service of God their highly prized metal mirrors—"And He made the laver of brass and the foot of it of brass, of the looking (or brazen) glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." Ex. 38:8. Verily, the same true spirit of giving pervaded the women that possessed the heart of David when he exclaimed: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," 2 Sam. 24:24.

THE GRACE OF LIBERALITY

Is it unfair to-day to take the test given by our Lord—"Where your treasure is, there will your heart be also"? What a poor, heartless body in matters of religion must the Christians of to-day be, judged by this rule! Are these times gone forever? Will they never return? "Can we not," says the Church of to-day, "invent some further machinery to produce this grace of liberality?" This grace is not man-made. It comes direct from the Supreme Being. He must be reached through prayer. It is at this juncture that we must turn unto Him with "full purpose of heart," exclaiming: "For these things I weep; mine eye runneth with water because the Comforter—that should relieve my soul—is far from me," Lam. 1:16.

CONFESS OUR SIN AND REMOVE THE BARRIERS

What should be an early, practical—first step, to be taken by us to discharge the large debt our Church owes the other reformed Churches, and to seek to remove all causes of separation and difference?

Confess the grievous sin some of our members have committed against God, His Church and our fellow-Christians, by the unscriptural additions sought to be by them made to the Church of Christ, whereby an unwarranted position has been taken and thereby we have been separated from the sister reformed Churches.

Ask His Pardon, His Grace and His Light—a tender and enlightened conscience—and a right judgment, so that we may, so far as it lies in our power, remedy this evil by abandoning this untenable position heretofore held.

Meet the brethren from whom our Church has been thus separated in a spirit of brotherly love, and earnestly ask them to enter into a solemn covenant with us to become co-workers in the cause of Christ, and define the method in which this holy compact can be carried out.

HISTORIC EPISCOPATE GOOD BUT NOT NECESSARY

Admit that it is not necessary for any religious body claiming membership in the Holy Catholic Church to accept the doctrine of the "Historic Episcopate"—of "Apostolical Succession"—that by the laying on of hands grace is transmitted from Apostles to Bishops down to the present time—that by laying on the hands of Bishops grace is transmitted to Ministers so as to endow them with powers as Sacerdotal Priests so that baptism by them works regeneration in the recipient equivalent to conversion—that their word causes the Body and Blood of Christ to enter the elements—that their absolution in confession is the pardon of God—that their masses and prayers for the dead are acceptable to God and aid in their escape from Purgatory or elsewhere.

UNSCRIPTURAL PRIESTLY ADDITIONS TO BE DISPENSED WITH

Let us humbly tell our brethren that on diligently searching the Scriptures we find that we must dispense with certain priestly additions made by some to our Book of Common Prayer and our Articles, around which a superstructure is built that cannot be supported by God's Word. Let us come back with joy to the simple Gospel message, which we may with them formulate as follows:

All have sinned and deserve punishment for sin.

Christ Jesus came to save the world from the consequences and power of sin.

On the Cross He made a full sufficient satisfaction and atonement for the sin of the whole world, and in His perfect life wrought out a righteousness of God in which all can stand "accepted in the Beloved."

Whosoever believeth on Him receives so completely all the benefit of His Cross, passion, and perfect life that he passes from death unto life. There is "no condemnation to them that are in Christ Jesus."

There accompanies the acceptance of Christ by faith, and the gift of His imputed righteousness an earnest longing for sanctification, for the imparted righteousness of Christ—a knowledge of the will of God and an earnest desire to run in the way of His Commandments. There will be the constant desire for an increase of light that we may comprehend more of the fulness that is laid up for us in Christ Jesus, and in and through Him of His Father and Our Father which will beget in us a longing for the indwelling of the Holy Spirit in our heart and the carrying on of His work of taking of "the things of Christ and showing them unto us." The love of the triune Jehovah thus begotten and increasing will lead us to place first His Kingdom and whatever pertains thereto, and will cause us to witness for Him at home and abroad, reverencing His command to spread abroad among all nations the knowledge of the Lord.

That "this same Jesus" shall "come in like manner as we have seen Him go into Heaven," will be the great uplifting thought of Christians, who are to watch, wait, and hasten His advent, and daily from the heart pray "Even so come Lord Jesus."

THE TRUE HOLY CATHOLIC CHURCH OF CHRIST—ITS FOUNDER

All this will bring the Church back to the historic Apostolic Church of the first century—the true Church of its Founder—Christ—the true Catholic Church.

Let the Romanist call attention to the errors of his Church, which separates her "longo intervallo" from the Church of Christ, and call attention to her schism by the designation "The Roman Catholic Church," and let the Greek Church for like reasons preserve the title "The Greek Catholic Church." But let us claim the name "Holy Catholic Church," and demonstrate the right to this charter-title by placing the message it to-day gives alongside the teaching of our Lord and His Apostles as found in the Scriptures, and thereby demonstrating from the continuity of our Gospel that not through the corrupt Roman or Greek Church, but through the pathway of Asia Minor and Macedonia (traveled by Paul)—Gaul—Ireland—and England, comes the Church of England, from which will now spring the "Holy Catholic Church." The same Scriptures which prove conclusively our right to this title demonstrate that the Roman and Greek Churches have long since lost the purity of their faith and worship, and therewith the catholicity which depends on the preservation or loss of this true foundation.

NON-CHRISTIAN CHURCHES

Is it any wonder that when these Churches attacked the very citadel of our religion, the Church of England should in her solemn declaration of doctrine declare that the monumental error of Rome with all that naturally flows from it,

"WERE BLASPHEMOUS FABLES AND DANGEROUS DECEITS"?

As this blasphemy is based on the insufficiency of the finished work of Christ, and of the power of the priest to come to His rescue and make up for the deficiencies of the offering of Christ upon the cross, may not the term

"NON-CHRISTIAN"

be well substituted for, or added to, that of "blasphemous," and in comparing the Roman and Greek Churches of to-day with the only true and lasting test—"the Holy Scriptures"—must it not be admitted that they have both well earned this title?

THE PERILOUS TIMES CALL FOR A LUTHER OR A KNOX

Verily we are living in perilous times. One of the marks of these times is, "men having a form of godliness but denying the power thereof." The enemy is indeed coming in like a flood, but, alas, the

Spirit of the Lord hath not lifted up a standard against him. The Church is not in touch with the Source of Supreme Power, and so she is absolute weakness in the utmost strength of man. Is it not wiser for the Church herself to take stock, see where she stands, consider her ways, and return unto the Lord, rather than suffer the just reproaches of the world to continue? It is at such a juncture as the present that the soul longs that God would send again a prophet with the trumpet tones of Martin Luther or John Knox. We are humbly waiting for him, O Lord.

A DETERIORATED STANDARD

Consider the following features and how vividly they stand out when compared with the utterances of our first Bishop and our Synod of fifty years ago. Christians sit in mourning as they contemplate the spirit of the world so rapidly eating into and overcoming the Church. The Christian is becoming "alienated from the life of God." The witnesses for Christ are seldom to be found—but the witnesses for the world, its pleasures and pursuits, whether it be wealth-at-any-price, position, the theatre, the race-course, the card-table and the lust of the flesh, the lust of the eye, and the pride of life in its many and diverse forms—abound in crowds.

The spirit of prayer is largely departing, if it has not already left us.

The Church is ceasing to be a House of Prayer, and is becoming an institution dealing largely in short entertainments.

The old-time spiritual worship is replaced by a formal, monotonous, mechanical service, in which the portions of prayer allotted to the congregation are gradually diminishing to a vanishing point.

A service rich in outward show, vestments, and ritual, intended to be of the Cathedral type, is introduced.

A new wafer "Gospel of the Holy Sacrifice" is to replace the old Gospel of the Lord Jesus Christ, the true power of God. No longer are we to be taught that "Faith cometh by hearing, and hearing by the Word of God."

Our loved Bible is displaced from its old position—"the Word of God"—and is replaced and reconstructed according to the manipulation of professorial or ministerial will-o'-the-wisps into the powerless word of man.

Daily family worship and the reading of the Bible are almost unknown.

Marriage is largely made the means for legalized fornication.

The non-observance of the Lord's Day is lamentably on the increase, with week-ends, traveling, sports, games, entertainments on every hand, accompanied by an outpouring of ridicule and malediction on everyone who seeks to support the sacred character of the first day of the week.

The small attendance at the Sunday services of our Church, particularly of the younger and male members of the family, causes intense grief and will reach rapidly to the forgetfulness of God.

Our young people rebel against all control and are growing more and more lawless—without the fear of God before their eyes and disobedient to parents.

Parents cast off all responsibility for the education, care and bringing up of their children, and leave all that to others, with their religious instruction and guidance as to their companions, pursuits, and reading. The words of commendation by God of His servant Abraham are sneered at.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which He has spoken of him, Gen 18:19.

The methods of raising money for what is called God's service and work are free from the spirit of self-sacrifice, and are brought down to the lowest type that can be borrowed from the world.

With the whole earth within the last half century marvelously opened up and crying out for the Gospel which Christ with His great command has entrusted to His Church, the responsibility undertaken by us in the way of aiding missions is little short of farcical.

The standard of living of the ordinary Christian is in most cases but little if at all higher than that of the ordinary worldling.

The love of change has now set in, touching our Prayer Book, and notwithstanding that it has been the Book of so many sacred memories, the rallying ground of Churchmen for three hundred and fifty years, and that there were indeed giants in the earth in those days, which gave us this inestimable gift, the iconoclasts of to-day suggest eighty-three changes to be made in this sacred volume. Wherever it is possible to suggest an alteration there, the hand of change appears, with callous indifference to those who ask that faith should be kept with them and the volume be left unmangled.

WANTED—WITNESSES FOR THE TRUTH

May not Evangelicals be pardoned if they listen, to the words: "Thus saith the Lord, stand ye in the ways and see and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." We love and desire "the old paths," "the good way," where and where alone we "shall find rest for our souls," and long to remove all causes that can reasonably be displaced, in order to facilitate united action with our fellow Protestant Christians.

And now having found this "good way," our great effort should be to raise up a band of faithful men called of God, filled by His Holy Spirit, edified by the Word of God, and fitted to proclaim for the "Holy Catholic Church" the Gospel message and to ring out the good news with no uncertain sound in all parts of the world.

A SPIRITUAL AWAKENING IN THE WHOLE CHURCH

May God enable the whole Church of God to see the terrible need of our Dominion and that she must wake out of sleep or die. The time is short. Each must do what lies in his power to arouse our people to a sense of a danger that cannot be exaggerated. Let there be a call to prayer, to each church member, to every household, to every school-house, to every church, so that a mighty cry may ascend up to God. When He answers, as He will, then in His outpoured blessing will be found renewed hearts, consecrated ministers, consecrated parents, consecrated children seeking to enter our theological colleges, our deaconess' houses, our missionary work at home and abroad, and the silver and the gold will be poured out an offering at the feet of our King Jesus as it was of old by the wise men at Bethlehem.

God grant that we may all join in this Holy War under the leadership of the Common Captain of our salvation.

Ever yours in the Blessed Hope,

S. H. BLAKE.

20th August, 1912.